

Religious Miscellany

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 26.

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Vol. II.

MISSIONS OF THE UNITED BRETHREN.

We have been politely furnished by our correspondent in Liverpool with the following history of the Church and Missions of the United Brethren. He informs us that it is from the pen of the poet-Montgomery, of Sheffield, Eng.—*N. Y. Observer*.

The United Brethren, commonly called Moravians, are comparatively little known in this country. Their missions among the heathen, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being christianized. Wherever the brethren have preached the gospel among savages they have introduced the arts of social life; and wherever the gospel has been received, those savages have become new creatures, not only in heart and in conduct, but in personal appearance and intellect. The commendation due to the Moravians on these accounts has been liberally awarded to the brethren, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanor, and the fervent piety of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots,* but

* The following quotation from the well known work of Mr. Wilberforce on Christianity, will be found to exhibit a masterly sketch of the character of the United Brethren, in the prosecution of their labors among the heathen.

He describes them as "A body of Christians, who have, perhaps, excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in his service. It is a zeal tempered with prudence, softened with meekness,

by the government of the colonies where the missionaries have been stationed, who have borne the most favorable testimony to the benign influence of their labors upon the state of society in the neighborhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian brethren had been a church of martyrs for many ages before the reformation. Originally descended from the Sclavonian branch of the Greek church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 976, adhered to the Roman Communion; but they resolutely retained the Bible in their hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission; many were punished with death, more with the spoiling of their goods, and multitudes with imprisonment and exile. In their sufferings were literally exemplified the declarations of the apostles concerning the ancient worthies, 'they had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, were tempted, were slain by the sword; being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts, and in mountains, and in dens and caves of the earth.' Among these confessors and martyrs, in the 14th century, appeared John Huss, who was condemned to the flames as a

soberly aiming at great ends, by the gradual operation of well adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

heretic. During the war that ensued after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than to defend the truth by weapons of worldly warfare. A bloody decree was issued against them, at the Diet in 1468, and commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with the members of their Church, and their first bishop, Michael, remained in close confinement until the death of the king Podiebrad. Many perished in deep dungeons with hunger; others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the day time, they kindled their fires only at night, round which they spent their hours in reading the Scriptures, and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed the newly invented art of printing for the publication of the Bible in a living tongue, and *three editions of the Bohemian Scriptures were issued by them before the Reformation.*

When Luther, Melancthon, Bucer, and Calvin at length arose to testify more successfully than they had been able to do, against the errors and usurpations of the Church of Rome, to each of these illustrious men the Brethren submitted their doctrinal tenets; their Church discipline, and the records of their affairs; and from each in return they received assurances of cordial approbation, and the kindest encouragement.

But as the Reformation did not penetrate into the recesses of Bohemia and Moravia, they had to suffer renewed and aggravated persecution; till towards the close of the 17th century, they were so broken up, hunted down, and scattered abroad, that they ceased to be known publicly as an ex-

isting Church. Their devotions, at the peril of life and liberty, were performed by stealth, in private dwellings, in deep forests, and lonely caverns, a few only daring to assemble in one place, and at one time. Previous to this dispersion, their bishop, John Amos Comenius, one of the most distinguished scholars of that age, published a history of the Brethren, with a dedication, (which he called his last will and testament,) to the Church of England, bequeathing to it the memorials of his people, in the following affecting terms:—"If, by the grace of God, there hath been found in us, (as wise and godly men have sometimes thought) any thing true, any thing honest, any thing just, any thing pure, any thing lovely, and of good report; if any virtue and any praise, care must be taken that it may not die with us when we die; and, at least, that the very foundations of our Church be not buried under its present ruins, so that generations to come may know where to look for them. And indeed this care is taken, and provision is made on this behalf by this our trust committed to your hands."

Sixty years afterwards, the Church of the Brethren was raised, as it were, from the dead, by a persecution intended to crush its last remnant in Moravia. Some families flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village, (Herrnhut,) which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England about the middle of the last century, where, (though the most malignant calumnies were circulated

against them,) in the simplicity of conscious innocence, they laid their cause before parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses, and two bills, exempting them from taking oaths and bearing arms, were carried with the unanimous consent of the Bishops; indeed, all opposition was abandoned after the final investigation of their claims, and they were fully acknowledged by the British legislature to be 'an ancient Protestant and Episcopal Church, which had been countenanced and relieved by the kings of England, his Majesty's Predecessors.' The Brethren have now several congregations in England, Scotland, and Ireland, but their numbers are every where small, and their means of supporting the work of enlightening the Heathen very slender. If it could be ascertained how much they had done, and how little means, the world might be held in wonder and admiration; while they would say, "This is the Lord's doing, and it is marvellous in our eyes."

When the Moravian refugees on Count Zinzendorf's estates scarcely amounted to six hundred persons—when they had only just found rest from suffering themselves, and were beginning to build a Church and habitations, where there had previously been a desert, the Missionary spirit was sent down upon them with such constraining influence, that in the short period of eight or nine years, they had sent Missionaries to Greenland, to the Indians in North and South America, to many of the West India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to Tartary, to the Nicobar Islands, to Persia, and to Egypt.

In our next number we shall present the account of the Missions of the Brethren to the West Indies and to Greenland.

INDIA.

JUGGERNAUTH.

A paper, lately laid before the Calcutta Asiatic Society by Mr. Stirling, contains the following recent particulars respecting the temple of Juggernaut:—"Cuttack owes much of its celebrity to the temple of Juggernaut. The town is calculated to contain 5,741 houses. Every span of it is holy ground; and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple. The principal street is composed almost entirely of religious establishments, built of masonry, with low pillared verandahs, interspersed with trees. The climate of Juggernaut is said to be the most agreeable and salubrious in India during the hot months. The edifices which composed the great temple of Bhubunsir stand within a large square inclosed by a stout wall of stone, measuring 600 feet on each side, which has its principal gateway guarded by two monstrous griffens, or winged lions, in a sitting posture on the eastern face. About the centre of the great middle tower, Burra Dewall, or sanctuary, in which the images are always kept, rises majestically to a height of 180 feet. Standing near the great pagoda, forty or fifty temples or towers may be seen in every direction. The famous temple of Juggernaut, in its form and distribution, resembles closely the great pagoda of Bhubunsir, and is nearly of similar dimensions. It is said to have cost from 40 to 50 lacks of rupees." The dreadful fanaticism which formerly prompted pilgrims to *sacrifice* themselves under the wheels of the Juggernaut rut'h, is stated to have nearly *ceased*. During four years that Mr. Stirling witnessed the ceremony, three cases only of self-immolation occurred; one of which was doubtful, and might have been accidental, and the other victims had

long been suffering from excruciating complaints, and chose that method of ridding themselves of the burden of life, in preference to the other modes of suicide so prevalent among the lower orders in India. The self-immolation of widows is said to be less frequent in the vicinity of Juggernaut than might be expected, the average of suttees not exceeding ten per annum. There is this peculiarity, as performed there: instead of ascending a pile, the infatuated widow lets herself down into a pit, at the bottom of which the dead body of the husband has been previously placed, with lighted faggots above and beneath. In 1819, a heart-rending spectacle was exhibited. The wood collected for the fire being quite green, could not be made to burn briskly, and only scorched the poor sufferer, who endured the greatest agony, but without uttering a shriek or complaint. The attendants threw into the pit a quantity of rosin, covered the living body with a coating of this inflammable substance, which attracting the fire, the skin was gradually peeled off, and the miserable victim at length expired, still without a groan.

Ch. Observ.

PALESTINE MISSION.

A letter inserted in the New Haven Religious Intelligencer, from Mr. Goodell, dated Valetta on the island of Malta, September 18, 1823, states that the American Missionaries are treated with great kindness and attention by several English families of rank on that island. These families have recently adopted the plan of meeting every Tuesday evening at each other's houses, alternately, for religious discussion, conversation and prayer. One of the missionaries is always invited to attend, and the meetings are said to be very interesting. These families have recently agreed to dispense with the supper or rich col-

lation of fruits, wine, &c. which is usually given in Malta at tea parties, and to appropriate what is saved in this way to some charitable object. They propose to give hereafter one third of all that is saved in this way, to the Jew's Society, one third to the Church Missionary Society, and one third to the Palestine Mission, under the direction of the American Board.

The following letter from Mr. Goodell contains the latest intelligence from the Missionaries at Malta. It seems that they were about to proceed to Palestine, where they will take up their permanent abode.—*N. Y. Obs.*

VALETTA, OCT. 11, 1823.

My dear A.—We have just concluded to take up our carriages and go towards Jerusalem.—In a few weeks, Mrs. Goodell and myself, Mr. Bird, and perhaps also Mrs. Bird, expect to sail for Bairout—to be established at Jerusalem or on Mount Lebanon. We go, not knowing the things that shall befall us there; but in that land, where the blood of Jesus was shed, and which has been long under the curse of Heaven, we must look for many privations, difficulties, and dangers, to which we have heretofore been strangers; we must expect, like our great Master before us, to be “despised and rejected of men”—to be held in derision—and to be treated “as the offscouring of all things.” O Emanuel! “if thy presence go not with us, carry us not up hence.” We desire to feel, that, through Christ we can do all things, and without him, nothing. That land is still the land of promise, and is yet to become the joy of the whole earth. The curse will be removed; the tears will be wiped away from the afflicted daughter of Zion; Jerusalem shall be built again; and the sweet influence of Heaven like the rain and the dew shall descend copiously upon the mountains of Israel—The Lord hasten it in his time.—Remember us af-

fectionately to your parents, and to all who inquire after us.—When you read this, think of us on the 'goodly mountain,' & commend us to Israel's God.

Yours, &c.

W. GOODELL.

MR. SIMON'S CONVERSATION CONCERNING COUNT VON DER RECKE.

One of the first families in Germany, gave him birth. He was sent to the University at an early age, where infidelity reigned in the minds of his Instructors. But it pleased the Lord to touch the heart of the young nobleman, and humble him at the feet of the Saviour. He returned to his family, in the estimation of his Instructors, an enthusiast. His family, consisted of the father a brother, and three sisters, who were all, with the exception of the brother, led to repentance by his persevering exertions, accompanied with the influences of the Holy Spirit. This extraordinary proof of the favor of God encouraged Count Von Der Recke to attempt great things, and he formed the design of rescuing a number of orphan children, whom he saw around him, from ignorance and death. He had soon collected in an Asylum, eighty orphans and one of his sisters devoted herself to their instruction, while he himself became to them a spiritual teacher and father. This establishment has since been enlarged to receive Jews, and now consists of *one hundred and thirty Jews and orphan children*. To this establishment, Count Von der Recke, with the greatest self-denial and the most unwearied patience; devotes himself.—That he may save the means of supporting more orphans and Jews, he denies himself every luxury, and uses the most simple diet and the plainest dress. His diet is brown bread and soup, and his dress never corresponds with the rank of his family. Even when he is invited to

the cricles of his family friends, he appears as in the Asylum, with the most Christian simplicity. Mr. Simon speaks of him as the highest example which he has seen of faith and charity. His health, in consequence of numerous cares and unceased exertions is failing, and he appears like one marked for an early grave. His countenance is pale, and he has frequent pain in his breast, accompanied with other symptoms of pulmonary disease. (*Boston Recorder*.)

TO-MORROW.

With all the pensiveness of grief and bitterness of self reproach, I lately turned my steps towards the house of a christian friend. On entering the abode where I had ever been greeted with smiles, I was surprised to find nothing but sadness, like my own. Conscious guilt suggested the suspicion, that they knew and reproached me for my neglect; but my friend soon undeceived me, by pouring into my bosom her lamentations for the loss of an only child.

"Alas!" cried she, "my Henry is gone! But three days ago he was romping about in full health, when, suddenly, he sickened with a fever, which seemed to lie chiefly in his head; and he has, this morning, breathed his last!"

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast; but I was struck dumb, when the afflicted parent, fetching a sigh from the bottom of her heart, exclaimed, "Ah! Sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart! It was but last week that I was thinking my Henry is now 12 years of age; his mind is now rapidly expanding; I know he thinks and feels beyond the measure of his years; and

a foolish backwardness has hitherto kept me from entering so closely into serious conversation with him, as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge a duty so weighty to a parent; but, day after day my foolish and deceitful heart said, "I will do it *To-morrow*" till the very day he was taken ill. I had resolved to talk with him that evening; and when he first complained of his head, I was half pleased with the tho't that this might lead him to listen more seriously to what I should say. But O, Sir! his pain and fever increased so rapidly, that I was obliged to put him to bed; and, as he seemed inclined to doze, I was glad to leave him to rest. From this time he was never sufficiently sensible for conversation; and now he ~~is gone~~ into eternity, and left me distracted with uncertainty, concerning the salvation of his precious soul. I know he had arrived to the period when he must be judged as an accountable creature; for I have several times observed in him such efforts of reason and conscience as surpassed many who had seen twice his years. I recollect the favorable symptoms I have discovered, and for a moment, hope that the Good Shepherd had gathered the lamb into his bosom. But then, again, I cry, if it should not have been so! That tho't plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a christian parent, and enjoying the delightful assurance of meeting my child before the throne of the Lamb! O the cursed sin of procrastination! O the ruinous delusion that lurks in the word *to-morrow*.

You may readily conclude that I sympathized with the agonizing parent, but cannot easily conceive what

I felt on being obliged to say to her, "My friend, if that cannot afford any consolation, I must own to you that I am now distracted with reflections similar to your own. Perhaps you observed, when I came in, that I was thoughtful and dejected, and that it was a forced effort which I made for your relief. I had but just returned from a house which was to me, as well as to the family, a house of mourning. I was sent for yesterday to visit a sick man, as I fancied that I was then engaged, I promised to call and see them *To-Morrow*. But when I went there *To-Day* I was shocked to hear that he was dead, especially as I had reason to fear for his eternal state; and his wife said he was very anxious to see me." Unwilling to pour "vinegar upon nitre," I refused indulgence to my own feelings; and after feebly pointing my friend to some of the consolations of the gospel, I withdrew. As I returned home, I was surprized and confounded to observe how differently my excuses now appeared, and how light they proved when weighed in the ballance against a sinner's eternal interest.—Stupid and cruel wretch! to prefer my own convenience to my brother's salvation! And can I pretend to be a disciple of Him who came even from Heaven "to seek and to save that which was lost, and to give his *life* a ransom for many."—What are the advantages of a few hours, business, when compared with eternal joys or pains? "Lord, lay not this sin to my charge, nor let the blood of my brother's soul rest upon my mind, and blast the future success of those employments, for which I left his to perish in his sins! Grant me to learn hence, to abhor, through all my future life, the thought of deterring the concerns of souls till *To-Morrow*!" Christians, Parents, Ministers, learn wisdom from my folly: obey the voice that says, "Go, work *To-day* in my vineyard;" *To-morrow* is none of

yours. 'Sinners, to-day, if ye will hear the voice of Christ, harden not your hearts, lest he swear in his wrath that you shall not enter into his rest.'

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COLUMBIAN COLLEGE, S. C.

We learn from the Charleston Courier that the Grand Jury of York District, have presented Dr. Cooper, the President of this institution, as unpopular, and as the cause of fears in the minds of parents, lest, if their children should go to Columbia, their morals might be endangered. The presentment concludes with the request that the Doctor be removed from this office. This institution is understood to be under the controul of the Legislature. A Committee appointed by that body, several months ago, to ascertain the cause of its de-

cline, imputed it to the hostility of the clergy. *Is there not something rotten in Denmark.*

CARLISLE, JANUARY 16.

CLOSE OF VOL. II.

We close, to-day, another half year of our editorial labors. Whether the Religious Miscellany has been an instrument of good to any, time may never unfold. This will be known in the light of eternity. We must confess the instrument has been weak, but we leave the result in the hands of Him who can make efficacious, the most feeble means.

We shall not attempt a review of the matter and subjects published in our pages; this might prove interesting; but it would be arduous. A few particular events must suffice.

Revivals of Religion have been remarkably numerous, and peculiarly interesting. The friends of these dispensations of Divine Grace, have occasionally heard of their progress. From information collected from respectable sources, it appears, that, during the last year four hundred revivals occurred, which produced twenty-seven thousand hopeful converts. Some of these were officially communicated for this paper, & most of the number as they occurred, were published.

The friends of missionary operations have received a good share of information. Indeed, to give any, the subject required that a great deal be given, to keep the chain unbroken. It has always been our desire to con-

dense such missionary intelligence as would admit of it: desirous of conciliating the opposers of missions, to a perusal of our pages. We think we will not be taking too much upon us, when we say that the cause of missions has been promoted by the establishment of this paper. The "Young Men's Missionary Society" has been instituted within the last year. It is yet in its infancy, and requires the care and attention of all its friends, till it gathers more strength and vigor. A word to its members:—Labor for the advancement of its interests. The cries of the poor perishing heathen should prompt you to diligence, that their wants be supplied. The number of its patrons are few; and not one liberal hand has bestowed a donation to aid its funds. Leading in this great means of charity among the young men of this state, you should set on example worthy of being imitated by your contemporaries in other places. While the call of Christ is attended to by the devoted missionaries of the Cross, be prompt in supplying them with the means of sustenance.

The cause of the Bible has received some attention from us occasionally; and it is matter of gratulation to know the great exertions now making in this sphere of usefulness. There has been printed during the last year, by the American Bible Society, 45,000 English Bibles and Testaments, and 7000 Spanish Testaments; during the same time was put in circulation, in all, 343,777. The word of God shall not return void, but shall accomplish

the things whereunto it is sent. If the conversion of souls be the errand of those circulated the last year who can calculate the result.

The American Education Society has excited no small interest among the inhabitants of some parts of this state. Auxiliaries are occasionally appearing to give it more strength. The more it is known the more it will be respected: The liberal benefactions extended to it and kindred institutions, the last year will doubtless enable its members to take courage.

But we must leave particulars. On the whole let us observe, that, from the "signs of the times," some great moral change is about to take place.

Those who have been patrons from the commencement, have been furnished with upwards of eight hundred pages of religious information. We are sorry we cannot speak more favorably of the liberality of the citizens of this county; were it not for the respectable patronage obtained in other places, we should be necessitated to shut up. We have heretofore printed & circulated weekly nearly eight hundred papers. This surpasses the amount of subscriptions obtained to any paper in this place, in the same length of time.

To our subscribers, who are about to discontinue their support, we tender our thanks for their assistance so far. If they have withdrawn their names from our list as unworthy of any countenance, we would recommend them to procure from among the many now in operation, one more entitled to their support. To those who con-

tinue, we cannot express our obligations; but trust they may receive sufficient compensation from perusing our pages, & from the reflection that it is the means of promoting the circulation of religious information.

Our correspondents are assured that we appreciate their favors. We desire their increase, and a continuance of former ones. Original matter is generally interesting to the readers of a religious paper, but especially so when it relates to Zion's prosperity.

That God may prosper you, dear patrons, through the succeeding year, both in worldly store and in every good grace, make you the recipients of his love and favor, and at last, trusting alone on the merits of Christ, be presented without spot or blemish before him, is our hope and desire.

INTEMPERANCE.

On this subject we have occasionally published remarks; some of which, were calculated to bring to the mind of those who practice the vice, the folly, the ruinous consequences in which they partake. But, no! 'can the Ethiopian change his skin, or the Leopard his spots?' The reformation of a Drunkard, is equally miraculous. In page 296, we published the expenses of the United States, for ardent spirits, during the year 1821, and the probable amount during the year 1823. Those for the latter period of time, are by some estimated at \$30,000 000, by others fifty millions. The last amount is probably nearest the true sum. The enormity of this estimate may be questioned, but without any

ground of objection, except that it is larger perhaps, than they are aware of. We think, however, upon examination, it will be found tolerably correct. Take Carlisle for a criterion to judge of the extent, it being considered a place of morality and religion generally, (having its seven churches and congregations,) we think the objectors will be met fairly. There are, we believe, twenty-three places where liquor is retailed within its limits, including taverns and dram shops of every description. It is confessed, by those who have an opportunity of knowing, that, on an average two gallons of whiskey and other liquors are sold out by retail, by each tavern and shop daily, which would be 46 gallons in that time, or 16,790 yearly.—The average price of this liquor by retail is about (at a rough guess,) 6 cents per gill, \$2, 00, per gallon; making annually 33,580 dollars.

After the result of the above estimate few will object to 50 millions of dollars as being the eventual expense of the United States, annually, for ardent spirits: And we think from what appears above, little moral Carlisle has not a small share of the tax. That the estimate is well founded we are not able to state as a certainty, but from the fact that many of the tavern keepers receive little patronage except the sale of liquor, we are persuaded it is not too large; if there is not so many gallons sold, there are other and more valuable liquors, not considered, which will make up the amount.

Notwithstanding this affecting pic-

ture,—one which should terrify those who swallow their share, we can boast of a respectable community, for religious principles and liberality of disposition, not surpassed by many places in the union; and who feel as they ought, in some instances with respect to the deplorable state of their intemperate neighbors. The Legislature of this state have often enacted laws against the drunkard, all of which have proved ineffectual in preventing the evil. We recollect of seeing one which was passed a few sessions ago, empowering the *wife* of a habitual drunkard, to choose auditors, who should be empowered to settle up the concerns of his estate, take out of his hands his property, and maintain the family with it. However anxious the Legislature might have been to suppress the evil, we think that the means they have in this instance used, but badly calculated to secure the end aimed at. The tender wife, who mourns over the faults of her husband, to whom she has bound herself to treat with tender regard, and whose industry, perhaps, in former life, has been the means of accumulating a respectable living for herself and offsprings would suffer want, rather than apply to the benefits of this law. Let the zeal of the Grand Jury of Stokes county, N. C. admonish our Legislature to apply a more effectual remedy.

INTEMPERANCE.

At the late fall term of the Superior Court for Stokes county, N. C. the Grand Jury found true bills of indictment against *nine* persons, for

habitual drunkenness! This looks like "taking a bull by the horns." Various have been the speculative plans of individual moralists, and philanthropic associations, to break the power of that great mother of vice and immorality, drunkenness, and to bring back her deluded votaries to a proper sense of their condition as rational beings and moral agents; but no one measure we have yet heard of, seems so well calculated to arrest the spread of this besetting moral evil of our country, as the plan hit upon in Stokes County. The Grand Jurors of Stokes deserve to be held in perpetual remembrance by their fellow-citizens, for this act of independence, of fearless integrity, and faithful discharge of their duty. They have set a noble example to other countries. If neither tears nor entreaties, threats nor persuasive language will do, for the proper authority to try "what virtue there is in the law!"

West Carolinian.

The Editor of the "Sabbath School Repository" has been induced to relinquish the publication of this interesting little work; not having a sufficient patronage to remunerate him for his labor. This must be regretted by those who were acquainted with the merits of the Repository.

The Sunday School Teachers' Magazine, which has heretofore been noticed by us, as published in the City of N. York, perhaps will be doomed to the same fate, if those engaged in those institutions for which it is intended, do not reach forth their hands and give it the support it merits. Such a work as this is needed in our country, and has a right, if well conducted, to receive a liberal support. The Sunday School Teach-

ers' Magazine, will be procured for persons who leave their names, with the amount of subscription, \$1,50 cts, at this office.

For the Miscellany.

A short problem to be solved by those who say the missionary operations among the heathen are useless. If the labors of Missionaries among the heathen nations are of no use, what must be the true hope of those who profess to be converted by the preaching of the missionaries?

For the Miscellany.

Only they would that we should remember the poor, the same which also I was forward to do.

To do good and to communicate, forget not; for with such sacrifices God is well pleased.

If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needful to the body; what doth it profit?

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.

Messrs. Editors—As it cannot be doubted that a considerable number of the inhabitants of Carlisle, did not, from whatever cause, attend the *Sacred Concert* on Friday the 9th inst. who are both able and willing to contribute to the principal object proposed, viz. raising a fund for the relief of the poor in the Borough; would it not answer a valuable purpose, to have the names* of those published,

*The names of the gentlemen appointed for this purpose, are, Messrs, Melchoir Hoffer, sen. Andrew Blair, Leonard Keller, Frederick Sharets, and Robert M'Clan.

who have the distribution of the fund entrusted to them. By this means, persons who might be disposed to avail themselves of an opportunity of adding their mite to the fund already raised would not be at a loss where to apply. And it may be expected that something considerable would be obtained in this way. In accordance with the benevolent precepts of christianity, of which a specimen is given at the head of this article, it may confidently be presumed, that not a few will be induced to answer the call made upon their charity, to such an extent at least, as individually to pay the amount of the price given for a ticket of admission to the concert.

Married, on the 8th instant by the Rev. J. Winebrenner, Mr. *Stewart Moore*, formerly of Carlisle, to Miss *Ann Durshiemer* of Mechanicsburg.

— On Thursday the 1st inst. by the Rev. D. Elliott, Mr. *R. King* to Miss *Jane Skiles*, both of Mercersburg.

DIED on the 21st ultimo, Mrs. *CHARLOTTE COLLISHAW*, wife of Mr. J. Collishaw, and daughter of Mr. William Hoffman, dec'd. of this borough. Her remains were interred in the German Reformed burying ground on the ensuing day, attended by a disconsolate husband, mourning relatives, and a large circle of weeping friends.

"Blessed are the dead who die in the Lord."

— At M'Connellsburg, Bedford county, on the 5th instant, Miss *Mary Ramsay Agnew*, eldest daughter of Col. James Agnew, aged 20 years and 20 days.

Life how short, eternity how long!

A correspondent in the Franklin Repository in speaking of the character of the deceased, observes:—"Plain and undisguised, she disdained the garb of hypocrisy—pleasing and affable she imperceptibly drew to herself the affection and esteem of every one who was privileged with her acquaintance. But alas! short was her career on earth—her heavenly spirit has winged its flight to a more congenial climate, and there, no doubt, she is joined with purified and exalted spirits in praising the great Author of her salvation."

A NEW SYSTEM OF ENGLISH GRAMMAR.

Mr. S. Kirkham, jr. has published his whole system of English Grammar, contained in a large Compendium comprising the "elementary principles of the science, condensed and stripped of every thing but the 'very essentials,' which enables the learner to lay open to his view, an analysis of the English language, and likewise a new mode of parsing, whereby the learner applies the definitions and rule which appertains to his parsing lesson. This compendium is attached to a book containing *Lectures*, which explain every principle of grammar, in so clear and simple a manner, as to enable the learner to comprehend his theory and apply it to practice. The system of grammar is so plainly laid down and the explanations so simple, that any person can learn to parse, systematically without a teacher.

A few copies of the above work are now for sale at this office. Price 50 cents.

CUMBERLAND COUNTY THEOLOGICAL LIBRARY.

At a meeting of the Cumberland County Theological Library Committee at the house of Dr. Wm. C. Chambers, it was resolved, that the advantages of the Library be extended to the inhabitants of the County and students of Dickinson College, on the payment of six and a quarter cents per month.

Wm. C. CHAMBERS, *Librarian*.
Carlisle, Jan. 8, 1824.

AGENTS.

Rev. *Orsan Douglass*, is agent for this paper in Marietta, and its vicinity, who will receive subscribers and subscription money.

Thomas M'Grath, Esq. is agent for this paper, in York, Pa. who will receive subscribers, &c.

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